3: Stannus D-5 (ca. 1912) 1922 FT7 Yao FT7

two feet high and fifteen inches in diameter, hollowed out from above for about two-thirds of its length. Many are made with a kind of base or stand, and some have roughly carved bosses on the outside; these are called "the breasts," doubtless emblematical of women, a large part of whose life is spent in preparing flour (Pl. XV, fig. 15). 412 [532]

The fire-stick. *Ma'chesa* are becoming more widespread year by year and soon the knowledge of how to make fire with a fire drill will be lost. The method employed among the Yao is as follows: a flat surface is cut on a piece of partly rotted wood. In the middle of this a small depression is made, and on one side of the piece of wood a groove is cut leading from the flat cut surface. The piece of wood is held firmly on the ground by one person with a piece of old scorched cloth or some charred sticks at the base of the groove. A second person, by rolling a stick of hard wood rapidly between his hands with the point directed against the depression on the flat surface in which a little sand has been placed, drills a hole into it. The heat developed is sufficient to cause the powdered rotten wood to start smouldering. This is then turned out on the cloth, which is gently waved in the air till it catches fire (Pl. XV, fig. 16). 372 [177]

Boats. With the exception of a small coracle-like vessel, *likuṭipwa*, made of rough bark and used for crossing streams, the Yao have no boats. The dug-out canoes which they use at the present day are made for them by the Anyanja. In addition to the bark boat, they use a kind of raft made from the pith tree, *lusupwa*. 501 [439]

Tobacco. The use of tobacco in some form is universal among the tribes of Nyasaland and the Yao are no exception. The method of use varies among the different peoples; smoking, chewing, and snuffing are all practiced, but while the Anyanja is essentially a pipe-smoker, the Yao takes snuff, although I think only lately he has also taken up smoking and chewing. A short time ago, a Yao who chewed would have been laughed at. The Anyanja do not chew but take snuff to a certain extent; the Angoni who do not smoke or chew are inveterate snuff-takers; the Atumbuka, Atonga, Asenga, and Ankonde are pipe-smokers and in lesser degree snuff-takers. 276

Tobacco is called *sona* (*fodia*. Chin.). It is prepared by sun-curing the leaf, which is then rolled up into a twist and allowed to dry further. The common tobacco pipe consists of a clay bowl, often ornamented, and a reed stem; it was formerly called *chilenga*, but is now known as *kalio* (Pl. XV, fig. 11). For hemp, *chamba*, the Yao use a water pipe called *ndundu* (*nguendu*, Chin.); this consists of a bamboo water container from which projects a reed stem surmounted by a clay bowl (Pl. XV, fig. 12). The word *ndundu* is also used for a tobacco pipe.

When tobacco is chewed, a little lime paste *mankala* made from snail shells is put in the mouth "to bring out the flavor," a small clay jar being used to carry the *mankala*.

Both the Wayao and the Anyanja prepare snuff by grinding the broken-up tobacco leaves with a stone in a potsherd; the powder is then turned out into another sherd and warmed over a fire. A few drops of a preparation called *mapaki* is added for flavor. *Mapaki* is

3:Stanmus D-5 (ca. 1912) 1922 FT7 Yao FT7

276 made by boiling down the solution obtained by straining a decoction of water and the ashes of banana leaves; it contains, of course, some of the inorganic salts from the banana leaves. Without this addition, snuff is said to lack its proper aroma. The Angoni do not warm their snuff, but add a mapadi made in a similar way from cow dung.

262 146 **Food stuffs.** According to the general supposition, the native lives on a very monotonous diet, with a great excess of carbohydrates to the exclusion of proteids and fats. While it is certainly true that he does not consider that he has been fed without his "whack" of flour (maize, millet, rice or cassava), still he feels that his meal is a poor one if it does not also include some secondary dish, such as beans, fish, or green vegetables cooked like spinach.

273 262 The grains chiefly grown and used by the Yao are maize, millet, and a certain amount of rice.

Millets (sorghum): *Mapemba*, a tall variety, eight feet high, which is harvested late; *Mapemba ga nsanji*, a hairy variety; *Lisembelaka*, a short kind, five feet high, which matures early; *Mbelaw*, characterised by the fact that the ripe grains will fall when the plant is shaken, and by a rather bitter taste; *Nandonji*, a variety six feet high which ripens quickly; *Kapile*, a shorter variety with a bitter taste but, according to the natives, a pleasant smell. (It makes good beer.)

Eleusine: *Liwanje*, about four feet high with very small grains; *Chindumba*, used for making a very strong beer; *Mwindi*, a variety eight feet high. Cyprus grasses: *Usanje;* [273] there are two varieties, *Kasumbata*, which curls up and is used for making strong beer, and another kind which is not curly.

Maizes: A number of varieties of the species *Zea mays* are grown by the Yao: *Chiaowa*, a black-grained variety; *Nampalala*, red maize; *Liwanje*, the seeds of which are large, white, and dented; *Nsachinya*, with grains flattened on the free surface; *Kanjalamjala*, a dwarf maize about four feet high.

Rice (*Oryza sativa*): *Mpunga* (generic name *Likoli*), a large-grained variety; *Singano*, with very long grains; *Linguvindimba*, red rice; *Mbumpala*, characterised by the strong, not unpleasant odor it gives out when being cooked.

244 262 Cassava: *Chinangwa* is grown everywhere, but the Yao do not prepare flour from it, preferring to eat it raw at odd times. There are several varieties; *Chinangwa cha chiwewa*, white cassava; *Chinangwa cha mbwani*, a brown variety; *Liwapa*, a bitter species (*Manihot utilissima*) which produces a very large root; *Chilasi* and *Kam"anga*, varieties of *Manihot aipi*, the former characterised by its long, tapering leaves, while the latter is a dwarf variety with a big root.

Beans: there are a number of species of beans grown: *Mbevenende* (*Cajanus indicus*), *nguande* (*Vigna catiang*), *mbawao* (*Phaseolus mungo*), *mbwanda*, (*Phaseolus sp.*), *ntambakada*, (*Phaseolus sp.*), *nguandomalasi*, and a ground bean *njema* (*Voandzia subterranea*).

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1-10, Pottery; 11-14, Pipes; 15, Grain mortar; 16, Fire drill

[End Plate 15]

4: Stannus D-5 (ca. 1909) 1910 FT7 Yao FT7
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Gaga, the residue after pounding maize, is eaten by the women. No oils are used in cooking, but of fat and suet any native is very fond. Meat may be dried and smoked if in large quantity: flesh, fish and fowl is commonly roasted on spits; small pieces of chicken may be made into a kind of stew with beans and eaten as the relish. When on a journey the fire is commonly made against a tree. The cooking vessels are cleaned before use, not after. The fried fish eaten is often partly decomposed, and meat which is very high, even with maggots, is cooked and eaten, maggots and all.

Taboo.—Bushbuck is not eaten by many natives, as they say it feeds near graveyards. Fowls are not eaten by some, as this diet causes them to vomit; a snake-catcher never eats vegetables, and at the same time puts medicine on his hands. Many abstain from the flesh of certain animals as certain skin diseases are said to be caused thereby; all such diseases bear the name *wokwenga*.

A man who loses a relation by drowning takes an oath that he will never again eat fish, and never drink water from such lake, river, etc. Here the idea is of course simply to avoid eating part of the relation.

A Nyanja and Machinga will not eat the flesh of the hippopotamus, because on the body they say there are the marks of a string round the loins and of a mat on his back, adding that long ago he was a man. Animals of prey would never under any circumstances be eaten. Milk used never to be drunk by an adult, as it was said to cause a man to become as a child. A man would not dare to drink woman's milk as it was said he would surely die of dysentery.

Tobacco, etc.—The smoking of tobacco was a custom introduced from the coast. Chewing was general among Machinga and Yao men and women, while the Angoni and Mañanja snuffed. With the tobacco a little lime, made by burning shells, was taken in the mouth. Giddiness and sleepy sensations were experienced after chewing. The Nyasa and Awisa smoke a hubble-bubble, the water vessel being a large sausage-shaped gourd with a reed stem supporting a large bowl of mbulura wood, sometimes very nicely carved (Plate XXVII, Figs. 5 and 7). The Amyanja smokes a pipe with the bowl made of clay and the stem of bamboo (Plate XXVII, Fig. 6); these are made by the women. Tobacco is grown in nearly every village, a large-leaved rather coarse variety; it is sun-dried and rolled up into hollow rings 6 inches in diameter and 3 inches broad. For snuff (*Folia sesamum*) the sun-dried tobacco is further dried over a fire on a pan, when cold it is ground on a stone with a smaller stone by the women, and with it is mixed some ashes of the *nyasa* fig-tree.

At Blantyre I obtained a water-pipe made of bamboo stem; this was the water reservoir; a stem of reed supports a little clay bowl. The mouth is placed over the upper end of the bamboo. Bhang (*cannabis indica*) is smoked in a pipe of this kind.

AGRICULTURE.

The people live by cultivating the soil. Both sexes help in hoeing and planting, the collecting of the crops being mostly done by women. The hoe is the

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and the feature of it was the introduction of life-size representations of animals made of bamboo and grass with men inside.

I once saw these at a *namwali* ceremony among the Awisa (q.v.).

12. *Nkula.*—Woman only present; danced on the occasion of a girl's first menstruation.

13. *Litiwo.*—Women only, on the occasion of the quickening with first child.

14. *Njeula.*—Men and women, a quick shuffling step while standing in a circle.

15. *Sukuas.*—The body shaking (shoulders) dance of boys, they walk round in a ring, some fifty of them, the drums in the middle; when the bass drum breaks into a quicker time they all start shaking shoulders and bodies with intervals for two or three steps.

16. *Nsanja.*—Danced in a circle, men and women alternately.

17. *Nkonde.*—A big dance with *sanji* rattles.

18. *Chibonde.*—Dancing boys dance.

19. *Mberuas.*—(1907) men and women; each carries a bango reed filled with pebbles—no drums.

20. *Manganji.*—A coast dance; palm leaf bags filled with pebbles are tied on the legs.

21. *Sanja.*—A *pas-de-deux*, each man with a rattle and head-dress; for a few moments they wander round each other picking up the time and tune, and then jump into a very fast step dancing and jumping into the air shaking the rattles.

22. *Chimwiniwini.*—A *pas-seul* by a man carrying a viol and bow with anklets of small sticks.

23. *Masewo.*—Danced no longer. At Mponda's village a big crowd used to dance with skins round the loins and wooden anklets: in their hands they carried live snakes which had been rendered harmless by putting medicine over their holes before digging them out. Four drums as in *chindimba* were used. The women all fled away.

Description of Plates.

PLATE XXVI.

1. Iron tube with human hair.
2. Tortoise-shell containing "medicine."
3. Leaf packet of "medicine."
4. Tortoise-shell.
5. Iron knife.
6. Horn containing "medicine."
7. Seed rattle.
8. Bead amulet.
9. Stuffed squirrel skin.
1-9. Contents of the bag of an *Ola*-man.

PLATE XXVII.

1. Gourd vessel, Yao.
2. Gourd rattle, Yao.
3. Divining-gourd.
4. Gourd for casting lots.
5. Mafanja.
6. Amachinga.
7. Awisa.

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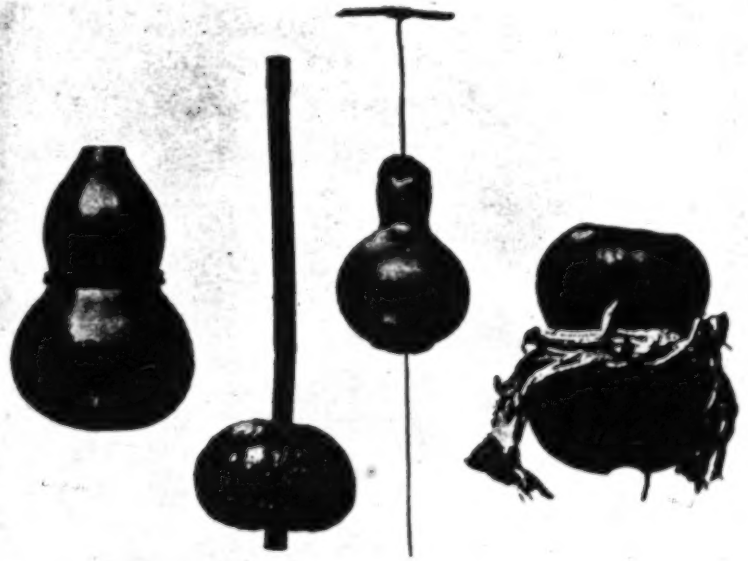

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SOME TRIBES OF BRITISH CENTRAL AFRICA.

[P, 334(B)]